

MAHASATTVA

The Prince Who Fed His Flesh to a Tigress
A Story from the Past Lives of the Buddha



Translated from the Nepal Bhasa by

KAMAL RATNA TULADHAR

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Lijala & Tisa Palpasa
Kathmandu
2022

Cover: Namura Stupa, Namura, Namobuddha.
A painting by Prem Lal Manandhar.

Nepal Sambat 1142

Published by
Lijala & Tisa Palpasa
Kathmandu

TRANSLATOR'S NOTE

It is a time-honoured tradition among Newar Buddhists of Nepal Mandala to recite stories from the past lives of the Buddha during festive occasions. This story is about how the Buddha in a previous incarnation as Prince Mahasattva, out of compassion for a starving tigress and her newborn cubs, fed them his own flesh and saved their lives. This book has been translated from an old manuscript written in Nepal Bhasa. Pardon any errors.

MAHASATTVA

Adoration to Lokanath! After first giving salutations to Karunamaya, cleansing myself thoroughly with devotion, keeping my mind on the lord and conducting worship accurately, I am going to narrate this Astami Vrata¹ story in Nepal Bhasa.

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Om Namo Lokanathaya. Om Namo Ratnatrayaya. Let me now recite another story. Oh lord, let me narrate a story of your past life. This is the sacred tale you told in the great hall which Chief Bhikshu Ananda had built so that everybody could benefit by knowing about the story of your past life ages ago. One day, accompanied by the monks, Bodhisattvas, renouncers, lay devotees, kings and ministers whom Chief Bhikshu Ananda had assembled,

you went on a journey and came near a country

¹ Religious observance conducted on the eighth day of the lunar fortnight.

called Panchali.² When you arrived at the lush green forest here, you found it so inspiring that you told Bhikshu Ananda you wanted to rest awhile. "Oh Ananda, see how pleasant this place is. There are all kinds of flowers and many different fruits. This is a good place to stay." Hearing this, the disciples hastily placed a golden throne and made a cushion of leaves and said, "Oh Shakya Raj, please take a rest and cool your body." You then sat on the place made for you, and the monks too took their seats as per their seniority. "Oh lord, this is really a most agreeable place as you have said. Please tell us a story about the path to liberation for the benefit of the people." The Buddha then said, "Oh monks, if you wish to see the body of the Bodhisattva who did an extremely difficult task a long, long time ago, I will tell you."

177

Hearing this, the monks said, "Oh lord, it is our good fortune that we can benefit greatly by listening to the story about such a person." The Buddha then struck the ground three times with his hand, and the ground split open and a stupa emerged. Chief Bhikshu Ananda and the other

² Present-day Panauti.

monks were astonished and said, "Oh lord, who built this stupa? We do not know the details about it, please tell us." Hearing their pleas, the compassionate Shakya prince said, "Oh Ananda, I will tell you everything about this stupa. It contains the relics of a very great person. You go and bring it here." Ananda Bhikshu went inside the stupa and was surprised to see a brilliant sparkling alum crystal. He came out and said, "Oh lord, I have looked inside the stupa as you told me to. It was amazing. I was so astonished to see light coming from the crystal that I have come to tell you. Oh lord, I have never seen anything so strange." At these words,

the Buddha smiled gently and said, "Oh Ananda, fetch the relic." Ananda returned to the stupa to get the relic and placed it in front of the Buddha. "Oh lord, we do not know about its magnificence, please tell us," he said. The Buddha looked at Ananda and said, "This relic belongs to no other but the great person who saved a tigress for the good of all sentient beings." After all the disciples had had a look at the relic, the Buddha gave it to Ananda and told him to put it back where he had got it. Ananda Bhikshu paid obeisance to the relic and went to

put it back in its place. He said to the Buddha, "Oh lord, I have seen the relic of a great person because of your kindness. Now please tell us how the relic of this great person was glorified so that we can be liberated and do good for the people." The Buddha looked at Ananda Bhikshu's face and smiled gently and said, "Oh disciples, if you wish to know about the achievements of this great person,

178

I will tell you. Listen carefully. Oh Ananda, what happened is that, a long, long time ago, this great person donated his flesh and blood to a tigress and gave up his life in order to achieve enlightenment. This stupa was built to house his relics. Oh Ananda, in times past, there was a city called Gandhabatipur in the east. This city was ruled by a king named Maharath. He was a very pious person. He was compassionate to all his subjects, and he was well versed in moral science, archery and other subjects. This king Maharath had three sons. Their names were Mahapranad, Mahadev and Mahasattva. He lived very happily with his three sons. One day, king Maharath gathered his three sons, ministers and subjects to go to the forest on an outing. He left to go hunting on Gandhaman Parbat in the

east with great excitement, accompanied by a large number of soldiers riding elephants and horses and playing all kinds of musical instruments. When they reached the forest, the three princes joyfully went into the woods attracted by the flowers. They roamed around, picking flowers, throwing them at each other, frolicking in various ways, swimming in the water, wandering everywhere,



singing songs in different ways and playing happily. They kept going and reached deep inside the forest when they realised they had lost their way, and become separated from the subjects who had come with them. King Maharath thought about his sons, and not seeing even one of them, he frantically looked for them

all over the forest. After failing to find them, he called his soldiers and ordered them, "Oh soldiers, go and look in all directions on this Gandhaman Hill and bring back my sons." The soldiers immediately scattered to look for them. They looked everywhere but not being able to find them, they returned to the king in despair and said, "Oh king, we looked all over the forest as you ordered us to, but we could not find the princes. We did not see their horses either. Maybe they have returned to the city. What should we do?" The king turned to his ministers and they said, "Oh king, let's go and look for them in the city. What's the use of everybody staying here?" The king thought they were right and said, "Oh soldiers, in that case, we will go and send you word immediately. You keep looking for the princes in the forest, and find them and bring them back with you."

179

Saying thus, king Maharath returned to his country deeply worried. Not seeing any of the princes, he fell into despair and waited with anxious thoughts running through his mind. In the forest, the people were lamenting after not being able to find the princes. Meanwhile, the three princes were having a good time, plucking

flowers, picking fruits and eating them, stopping every so often to enjoy the cool breeze and having a lot of fun. Picking fragrant flowers, stringing them into garlands and wearing them around their necks, the three brothers talked about various things, listened to the sounds of different birds like the myna, cuckoo, peacock and ruddy goose, and different animals like the deer, and looked around and had a great time. They picked lotus, blue water lily, white water lily and other flowers growing in a pond in the forest and wore them, played in the water, stopped to enjoy the cool breeze, and listened to the buzzing of the bees resting on the flowers. They were so happy they wanted to see more of the forest and kept going. The three princes were so engrossed in having a good time that they did not know they had entered deep jungle.

The eldest brother Mahapranad became afraid after realising that they had become separated from king Maharath and the others, and not seeing anybody from their group, he said to Mahadev and Mahasattva, "Oh younger brothers, now I don't want to go any deeper into the forest. What's the use of going into this thick jungle? We have reached a place where tigers and other wild animals live. I am becoming

afraid. We are going to die for no reason. Let's go back." Mahadev said, "Oh elder brother Mahapranad, I am scared too, but I was ashamed to say it. I think we have been separated from our parents and friends." Prince Mahasattva then said, "Oh elder brothers Mahapranad and Mahadev, I don't see any danger in the forest because this is where so many sages have stayed and meditated, so many different kinds of animals live in this holy place, this place is filled with so many types of herbs, there are many types of flowers growing in the ponds, and many types of birds like the myna, peacock and cuckoo live here. Why should we be afraid in such a beautiful forest? I don't see any danger here." The three brothers talked about various things and went deeper into the forest,

180

and reached the main part of the jungle. Seeing only vines and climbing palms everywhere, they moved forward by pushing the undergrowth aside, and reached a thicket where they saw a tigress that had given birth to cubs. Mahapranad hastily called his younger brothers and said, "Oh gentlemen, do you see the tigress and her cubs over there in the thicket?" Hearing this, the two



younger brothers ran forward and saw the tigress. She had given birth only seven days ago. Not having had anything to eat or drink after giving birth to the five cubs, the tigress was so weak that she could barely stand and was crawling on the ground. She was suffering from pain because of hunger and thirst, and she just kept opening and closing her mouth. Unable to suckle her cubs, the tigress just kept looking up and down, and growled with great difficulty. She kept opening and closing her mouth every once in a while, and suffering greatly due to hunger, she would move forward as if to eat her own cubs. But not being able to do so out of love, she just kept licking them. The tigress kept walking round and round, and again moved forward as if to eat the cubs, but she slowly

released them and kept growling and crying with tears in her eyes. The cubs too were hungry and kept sucking at her teats because no milk flowed from them. They kept looking at their mother's face, stumbling around, pulling at her teats, jumping around, and again looking at their mother's face and rolling on the ground.

The five tiny tigers were starved; they kept opening and closing their mouths, and looked like they were going to die. Seeing the mother tigress close to death and in great distress, Mahapranad said, "Oh younger brothers, this tigress gave birth to her cubs just seven days ago, it will die if it cannot go look for food. How can the cubs survive if the mother dies?" Prince Mahasattva said, "Oh elder brother Mahapranad, what do animals like the tigress eat?" Mahapranad said, "Oh younger brother, wild animals only eat meat and nothing else. Tigers, lions and demons eat nothing but fresh meat and blood. For this reason, if anyone sacrifices his life and gives food to this tiger, he will earn immeasurable merit. Otherwise, they are going to die. Who in this world will sacrifice his own life to save others? So this tigress and her cubs are finished." Hearing his elder brother say this, Mahasattva said, "Oh elder brothers,

why shouldn't there be people in this world who would want to sacrifice their lives to save others? It's only difficult for ignorant fools like us. If you can sacrifice your life for the sake of others,

181

the merit gained will bring liberation. There is no doubt about that. Oh elder brothers, if one of us sacrifices his life, those six tigers will be saved. For this reason, whoever pious person gives up his own life and provides food, that person will achieve enlightenment." The three brothers kept discussing various things and it became late, so the eldest Mahapranad turned to his younger brothers and said, "Oh younger brothers, we don't want to stay here anymore, let's return." So the three brothers turned back. Prince Mahasattva thought to himself, "I have made up my mind to sacrifice my life to save the tigress. What's the use of keeping this human body alive for a long time? This body, which only wants to eat, drink, sleep and enjoy night and day, has to die one day for sure. If I cannot do acts of charity, I will again fall back to hell. I have to be born again, grow old and endure great suffering. It is better to abandon this wicked body as soon as possible because I

have not done a sinful act till now; and if I keep living, I may have to commit a sin later. For this reason, I will give up this

body and save their lives." Thinking thus and feeling compassion for the animals, he told his elder brother Mahapranad and Mahadev, "Oh elder brothers, you two go on ahead, I forgot something. I forgot to bring the flowers I picked for mother. You go on ahead slowly, I will go get the flowers and catch up with you." He convinced them in various ways to turn back, and Mahapranad and Mahadev returned. Then prince Mahasattva went back on the path he had come, and reached the thicket in the forest where the tigress was. He took off all his clothes, ornaments and jewel-studded crown and hung them on a tree and became naked. He said, "Oh lord, let my act of charity liberate all beings in this world. I am going to make this gift. Let the merit earned from this act bring me enlightenment so I can liberate the world. I am going to give up my body to help others. Let the merit remove the dangers. With this wish, I am giving up this body." He looked up at the sky and put his palms together in supplication. Then he rolled down from the top of the hill and

182

fell in front of the tigress in the thicket. The tigress saw prince Mahasattva lying in front of it, and suffering from hunger, it tried to eat him. But it was too weak to even get up, and just kept writhing in pain and opening and closing its mouth. Seeing this, the compassionate prince Mahasattva said to himself, "The tigress is so weak it cannot even eat the flesh and blood on my body, so I will have to cut my body myself." He got up and went into the forest to look for a weapon and found an old blade. He fashioned it into a sword and went in front of the tigress. He cut his throat to draw a stream of blood, and lay in front of the tigress' mouth. This made the tigress very happy, and after eating the flesh and blood on prince Mahasattva's body in a short time, it went into the forest with the cubs. The prince died and achieved nirvana. As soon as the prince gave up his life, the earth was shaken by six types of tremors like a boat being tossed about in the middle of the sea. Then the sun became dark like during an eclipse.

Indra and other deities appeared in the sky to watch prince Mahasattva perform the difficult task. Overcome by awe, all the deities praised prince Mahasattva, performed various kinds of

worship, rained night-flowering jasmine flowers, played different types of musical instruments and sang hymns. Many of them said, "Blessed is prince Mahasattva, he gave up his own life to save the lives of others. He is a man, his desire should be fulfilled." And they blessed him and returned. When the goddess of the forest living here found out what had happened, she praised him and said, "Blessed is prince Mahasattva." This is what happened here. Meanwhile, prince Mahasattva's elder brothers Mahapranad and Mahadev both became worried when he did not return for a long time. Mahapranad said, "Oh younger brother Mahadev, the way the earth shook, even the water in the sea must have risen and fallen. The sun's rays disappeared in all directions, you can hear different kinds of music coming from the sky, and it looks like flowers rained on the spot where we three were talking earlier. What is the meaning of all this? Our younger brother has not yet returned, there is some doubt in my mind. I don't see any good happening." Mahadev said, "Oh elder brother, it's nothing else, but sending younger brother back

gone." Mahapranad said, "Oh younger brother, did he feed his flesh to the tigress like you said? There are doubts in my mind. You know when we stopped in the forest, he had felt great compassion for the tiger cubs, and he had said, 'How many days has it been since those tiger cubs were born? The tigress is suffering greatly because it cannot go look for food and desires to eat its own cubs.' He had said like he wanted to offer his body as food to the tigress. That's why I have suspicions in my mind." The two talked about various things, and with restless minds, they retraced their path and went to see the thicket where they had left the tigress. Seeing that the tigress had gone, they moved forward to look and saw blood all over. They saw hair and bones scattered everywhere. They looked here and there, and when they saw their younger brother's crown, ornaments and clothes hanging on a tree, they collapsed like a banana tree falling down. And as if struck by lightning and in great pain due to grief, they rolled on the ground like a tree that has fallen down in a storm and wept uncontrollably. They cried, wailing like a mother elephant that has lost its calf, "Oh younger brother Mahasattva, we did not expect you to do this. Now what is going to happen to us? Where have you gone after



tricking us foolish and ignorant people?

"Where have you gone to stay alone without telling us anything? How could you give up your life in this pure forest? Oh light of our lives, how are we going to console our parents? Who will believe what we say? Where can we go to see your face? Alas, this is a disaster. What's the use of us remaining alive with someone like you gone? It will be good for us to give up our lives too." They grieved in various ways, and cried and cried until they could cry no more and fainted. When they regained consciousness, they pranced about beating their breasts and lamented. "Oh younger brother Mahasattva, how can we forget your virtues? How can we go home without you? How will

we console our parents when they hear the news? How will we make them understand? Oh god, what kind of plight has befallen us? We did not think you would do something like this. Oh, dear one, how can we go and look at our parents' faces?" In this manner, they lamented in various ways overcome by grief and pain. Mahapranad consoled younger brother Mahadev as best he could and said, "Oh younger brother Mahadev, what can we do? We can't just stay here. What can we do? It is god's doing. He has gone to heaven alone, leaving us ignorant people here." And so he tried to comfort him in many ways. This is an account of the events here. Meanwhile, the subjects

184

kept going over Gandhaman Hill to look for the princes without caring about the bushes, and became distressed after not being able to find them. They kept listening and looking and going deeper into the forest. When they heard sounds of weeping, the soldiers were filled with great doubt and said, "Oh friends, we can hear sounds of weeping here. Who could be crying in the middle of a forest like this? Let's go and look." They followed the sound, and in a thicket deep inside the forest, they saw Mahapranad and

Mahadev both crying uncontrollably. Seeing prince Mahasattva's crown, clothes and ornaments on a tree, his bones and hair scattered all over and the princes crying, the soldiers and townspeople could not control themselves and broke down in tears. Seeing the forest echo with their wailing, the wise ones comforted themselves and thought, "Now what should we do? What will happen if we keep crying this way? What if something should happen to the princes?" They pleaded with both Mahapranad and Mahadev, "Oh princes, what can we do? Please stop crying. He fooled us ignorant people and achieved enlightenment on his own.

How come you don't know that?" They explained everything to the princes and consoled them as best as they could. And gathering prince Mahasattva's bones in one place, the ministers, nobles, soldiers and townspeople all took off their caps and departed for the city with a heavy heart. In the city, prince Mahasattva's mother queen Satyabati was sleeping happily in her apartment in the royal palace with five hundred girl friends when she dreamt something very inauspicious. First, she dreamt that both her breasts fell off. Then the teeth in her mouth fell off, and she felt like her

body was pricked by needles. Then she dreamt that her three pet pigeons were playing on the edge of the roof when a falcon swooped down from the sky and took one of them away. These dreams and the earthquake made the sleeping queen wake up. She was filled with much doubt and said to herself, "Oh god, what a bad dream I saw today. And then there was a sudden earthquake. All the things I saw in my dreams were not good. There will certainly be some result. My sons who have gone on an outing to the forest have not returned. All three of them should return safely."

185

Her mind was greatly disturbed. At this moment, one of her girl friends said, "Oh queen, why are you sad?" The queen replied, "Oh friend, today I saw something very inauspicious in my dream. That's why I am very sad. Let's go and tell the king." She went to the king taking her friend along and said, "Oh king, there is no news about our three sons who have gone on an excursion into the forest. How are things? Today I saw something very bad in my dream. I don't know what will be the result of that. Oh husband, there is much doubt in my mind. Oh husband, you know what kind of dream I had.

Both the breasts on my body fell off, the teeth in my mouth fell off, a falcon took away one of the three pigeons playing on the edge of the roof, and then my body hurt like it was pierced by needles. This is what I dreamt. What is the meaning of this?" The king then sent for astrologers and pundits and told them, "Oh soothsayers, please interpret the queen's dream." The astrologers thought deeply and said, "Oh king, the signs are not good. There is a danger of sorrow."

Hearing this, both the king and queen were greatly worried and became silent. At this moment, one of the queen's girl friends came running into her apartment and spoke hurriedly, "Oh queen, I heard the people talking when I went out today. They said that the soldiers returned after not being able to find all three princes. I heard something like prince Mahasattva is lost. I don't know if it's true or not." The queen became greatly upset and again went to king Maharath with tears in her eyes and said, "I heard that my sons are lost, but you are still sitting here happily. Please think about this." Hearing the queen pleadingly fervently, king Maharath became distressed and sighed, and turning towards her, he said, "Oh queen, are

you sure? Wait, wait, slow down. I will send soldiers right away and get an answer immediately." He comforted the queen and called the chief of police and ordered, "Oh chief of police, what is the news about my sons? Send soldiers and bring me an answer right now." Hearing this, the chief of police

186

left the palace to get information about the princes. The queen looked at the king's face and pleaded again, "Oh king, I am deeply anguished whether my sons are safe or not, because the bad things in my dream have shown that there will be separation. They are certainly not good. Oh husband, I will die of grief. Please bring news whether my sons are alive or not immediately." The queen was in great sorrow and wept and pleaded with the king. The queen's girl friends couldn't bear to see her grieving, and like trees knocked down by a gale, they fell wherever and wept hysterically. Seeing them wailing, the king did not know what to do and again told the queen, "Oh beloved, get a hold of yourself. I will send the ministers to look for them again. Do not worry." He comforted the queen in various ways and again ordered the ministers, "Oh minister, go right away and bring

back all three princes." Hearing the king's order, they picked up all kinds of weapons and called the people together and left to look for the princes. They reached Gandhaman Hill and met up with the search party that had gone before and obtained details about the forest.

When they heard about how prince Mahasattva had fed his flesh and blood to the tigers, they were astonished and exclaimed, "Oh prince Mahasattva." They praised him and lamented and took off their caps and grieved. At this moment, when they saw both Mahapranad and Mahadev coming down the path bareheaded, they were shocked and began crying and praising him once again. Some learned persons extended comfort in various ways and pleaded with the princes, "Oh princes, what can we do, please do not grieve." They tried to cheer them up in various ways and everyone returned in a group. This is what happened here. Meanwhile, the queen became restless and again went to her husband and said, "Oh king, what should we do now? I am very sad and my mind is filled with sorrow." She cried and, thinking that they may be coming down the road, she suddenly got up and rushed to Basantapur, the highest part of the palace, to look. When she saw a crowd of

bareheaded people coming down the road, she ran down to where king Maharath was sitting. She beat her breast and collapsed like a banana tree falling and wept bitterly and said,

187

"Oh husband, my son has definitely been taken away from me. Oh god, what can I do?" She tore out her hair and cried until she could cry no more and fainted. Seeing that the queen had fainted, king Maharath quickly got up and brought cool water and made her drink it. He held her hand and made her stand up and consoled her in various ways. When the queen came to, she sighed and kept sobbing. Seeing this, the king said, "Oh queen, why are you grieving so? Do not worry, I will go and have a look right away." After comforting the queen, king Maharath left his apartment in the royal palace and went outside the gate with his ministers to get news about the princes. Queen Satyabati remained in her apartment and kept crying. King Maharath was greatly worried and sat in the shelter outside the gate and waited for news. After a short while, seeing the party who had gone with the princes returning, he asked what had happened. The people, not knowing what to say, simply replied, "The princes are

coming down the road." As they had said, the two princes

also appeared in the distance. And this is how they came. They were grief-stricken and leaning on the ministers, and crying as they arrived in front of king Maharath. The king controlled himself as best he could, and asked his sons what had happened in the forest. The princes heard their father's question, but could not say anything, and just kept sobbing. Seeing this, king Maharath could not control himself and was overcome with pain, and he rolled over and over on the ground and wailed. The townspeople could not bear to see the king crying, and they collapsed like a banana tree knocked down by a gale, and rolled over and over on the ground and cried. At this moment, a minister came down the road crying and carrying prince Mahasattva's crown and all his clothes and ornaments. Seeing all the people gathered at the Mahamandap shelter weeping and king Maharath overcome by sorrow, the minister thought he would try to give them some comfort. So he put the clothes and ornaments aside, and went before the king and tried to cheer him up, "Oh king, get a hold of yourself. Prince Mahasattva lives. We will tell you the

whole story. Let's return to the palace first and I will tell you in private."

188

When the king saw another minister coming towards them, his body smeared in dirt and weeping and recalling Mahasattva's virtues, he said, "Oh minister, you don't need to fool me, I have learnt everything. But I have not heard everything about the forest. Tell me truthfully what happened." The minister then gave a complete account of the events in the forest. "Oh king, what can we do? He did not give up his life without any reason. What happened is that he did it out of compassion for the tigress and with the aim of emancipating all sentient beings and helping others. The tigress was too weak to go look for food after giving birth to the cubs, and seeing her in pain with hunger and acting like she was going to eat her own children, he threw himself down from the top of the hill and gave up his life out of compassion for the tiger and in order to save its cubs. Oh king, what can we do? It seems he attained enlightenment to teach us ignorant people and show us the way. Please think about this. Oh king, how can I describe the glory of this compassionate one?" Hearing this, king

Maharath fell down like a tree whose root has been cut off and fainted. Seeing the king faint, the ministers exclaimed and hurriedly brought cool water and sprinkled it over his body.

When he regained consciousness after they made him drink water, they consoled him in various ways. "Oh king, how will the princes bear it if you grieve like this? What will happen when the queen who is in the palace finds out the news?" Hearing their pleas, the king realised that they were right, and comforted himself as best he could and thought, "Now what can I do? The wicked forest demon killed my son who was the light of my life. The other living sons, filled with agony, may die of grief for their brother." And looking at Mahapranad and Mahadev, he tried to console them by saying, "Oh sons Mahapranad and Mahadev, do not grieve. If anything happens to you because of the loss of your younger brother, what will happen to me?" The two princes then went into their mother's apartment to see her. When she did not see prince Mahasattva, she wailed like an elephant that has lost its calf and lamented by praising him in many ways. Seeing that both princes were saddened greatly at seeing their mother grieving, the priests comforted the queen

189

by saying, "Oh queen, what will happen when you lament like this? What will happen if something should happen to the princes out of grief for their younger brother?" Hearing their requests, the queen thought they were right and controlled herself and turned to her two sons, "Oh sons Mahapranad and Mahadev, how did your younger brother Mahasattva die?" But they just stood there sobbing with tears flowing from their eyes and could not say anything. Seeing them grieving thus, the queen was filled with kindness and said, "Oh sons, get a hold of yourself. Your bodies have been weakened by grieving, so stop crying." The princes quieted down at their mother's words, and placing Mahasattva's crown, clothes and jewellery in front of her, they put their palms together in supplication and said, "Oh mother and father, what can we do? How can we describe younger brother Mahasattva's glory? Oh mother, all three of us were playing in the forest and plucking flowers. We kept going and reached deep jungle where we saw a tigress that had given birth to cubs just seven days ago. Feeling compassion for the tigress, he asked us what their food was, and

we said, 'Oh younger brother, lions, tigers, bears and other predators eat nothing but meat.' At this time, he felt great compassion for the tiger and said many things. I became very worried and we three brothers returned. When we had gone a short distance, he told us, "Oh elder brothers, I made a mistake. I forgot to bring the flowers and fruits that I had kept for mother. I will go get them and return immediately, you two go on ahead slowly." We thought that was all right. He fooled us and returned alone and offered his flesh to the tiger. Oh mother, how can we describe the glory of such a kind-hearted person." Listening to Mahapranad and Mahadev, the king, queen and all the other people gathered at the royal council were astonished." Seeing Mahasattva's crown, clothes and ornaments, they praised him and cried, "He was the light of our lives. How he must have suffered when he gave up his life in such a forest." They kept lamenting ... because they could not forget their love for him. Seeing all the ministers, nobles, courtiers and subjects

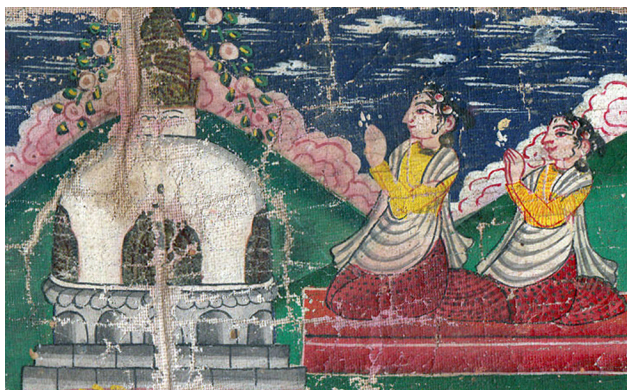
190

overwhelmed by grief and sadness and crying, the royal priest told them tales of glory from the

scriptures, and explained the impermanence of life and why the wise prince Mahasattva gave up his body. "One day, all of us have to leave this body," he said, and comforted them by telling them various historical stories. Listening to him, the king, queen and others at the council all quieted down. The wise king Maharath tried to remain calm and said, "Oh guru, in that case, it is not right to abandon my son's relics in the middle of the forest. Let's go and consecrate the relics. What is the procedure for doing this?" The priests said, "Oh king, in order to consecrate the relics of such a Bodhisattva, we need to prepare a golden stupa, parasols, flags, banners, yak tails and vajra and bell." The king then called the ministers and ordered, "Oh ministers, what can we do? Prepare a golden stupa and all the necessary materials to consecrate prince Mahasattva's relics." Hearing the king's order, the ministers immediately got everything ready. The king then had the required purification rituals performed at the royal palace. And calling together his priests, astrologers and pundits, and with bearers carrying the golden stupa and other materials,

and with musicians playing various instruments, he formed a grand auspicious procession

consisting of all his subjects, and left the city to go to Gandhaman Hill. They reached Gandhaman Hill and went to the place where prince Mahasattva had given up his life. They saw that his relics had been collected into a pile. Dirt covered bones, ribs and hair were scattered all over. They also saw the place where he landed in front of the tigress after throwing himself down from the top of the hill. Seeing all this, king Maharath, queen Satyabati and the ministers, nobles, courtiers and subjects could not control themselves, and wailed so hard their cries echoed across Gandhaman Hill. "Oh prince, how did a jewel like you come to such a forest and give up your life? Now where will we go to see your face?" they lamented. They kept weeping until they passed out. Seeing the queen faint, the royal priest brought cool water and made her drink it. After she regained consciousness, he comforted the king and the others and said, "Oh king, what will happen to this kingdom if you keep grieving like this?" And he comforted the king, queen and everybody by telling them parables. After gaining an understanding of things, king Maharath



comforted himself, and gathering the bones into a pile, he covered them with a golden stupa amid various rituals. They waved parasols, flags, banners and yak tails, and consecrated the stupa on the spot where prince Mahasattva had died by conducting the proper services. They poured water from various holy places over the stupa, smeared it with sandalwood paste, festooned it with garlands of sweet-smelling flowers, burned incense and lighted butter lamps, and completed the rituals and named it Om Namō Buddha Chaitya. Oh Shākya Rāj, since then, the stupa has been renowned as Om Namō Buddha Chaitya. After performing the ceremony, king Maharath and all the people returned to Gandhabatipur. They gave to charity in the name of the son and forgot their sorrows

and went on with their lives. One day, king Maharath, queen Satyabati, Mahapranad and Mahadev all died and achieved nirvana. Because of the merit they had earned by establishing this Namu Buddha Chaitya, angels came down from heaven in an aircraft, waved yak tails and turned them into divine bodies, and took them up to heaven. In this way, Buddha Shakyamuni related the whole story of his past life as prince Mahasattva to Bhikshu Ananda and all the disciples to explain the reason why Namu Buddha³ Chaitya became famous.



³ Also known as Namura.

महासत्त्व

धुँयात थःगु ला नकूम्ह राजकुमार
भगवान बुद्धया न्हापाया जन्मया छगू बाखं



भाय् हिउम्हेसिया खँ

नेपाल मण्डलया नेवाः बौद्ध समाजय् न्हापांनिसैं पर्व
 पर्वय् कनेगु यानावयाच्चंगु थुगु महासत्व
 राजकुमारया बाखं भगवान बुद्धया न्हापाया जन्मया
 छगू बाखं खः । थ्व बाखनय् भगवान बुद्ध महासत्व
 राजकुमार जुयाः जन्म कयाबिज्याःबलय् नयेमखना
 सीत्यःपिं धुँ व वया नकतिनि बूपिं मस्तयूत करुणा
 तयाः थःगु ला ध्यनाः नकाः प्राण रक्षा याःगु बारे
 कनातःगु दु । थ्व बाखं पुलांगु ल्हातं च्वयातःगु
 सफुलिं गथे खः अथे ल्ह्ययाकयाः विराम चिं व
 फुटनोट तनाः थन न्ह्यब्वयागु जुल । द्वंबिद्वं क्षमा ।

महासत्व

ॐ नम लोकनाथाय ॥ थनंलि न्हापां श्री
करुनामययात नमस्कार यानाव प्रथम
संभक्तिपुर्वकन माहासुचि जुयाव परमेश्वरयाके मन
तयाव विधिपुर्वकन पुजा यानाव श्री अष्टमी वर्तया
कथा नेपालभाषान जिन ल्हायतेना ॥

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ॐ नमो लोकनाथाय ॥ ॐ नमो रत्नत्रयायय ॥
थनंलि हनं छगुलि कथा बिनति याय । ‘भो
परमेश्वर, गथे धालसा छलपोलया पुर्वजन्मया
बिस्तार गनत बिनति याय । परापुर्व कालस थव
पुर्वजन्मया खँ कनाव आनंद भिक्षु प्रमुखं सकल
लोकहित याय कारनस माहामंडप⁴ दयकाव धर्मया
कथा प्रसंन जुयाव बिज्याकगु महिमा गथे धालसा
छन्हुया दिनस आनंद भिक्षु प्रमुखं अनेग भिक्षुपनि
मुनकाव बोधिसत्व, बैतराग, उपासक, उपासिका,
राजा, मंत्रिगनपनि सहितं मुनकाव छलपोल जुल

⁴ तःधंगु हल

सां देसदेसांतर हिलाव बिज्याकबेलस कंथथ्यं पांचालि⁵ धायागु देसया समीपस थेनकल बिज्यात । थो बनावंतर⁶ जुयु गथिनगु धालसा अतिनं कोमलगु वाउवर्ण जुयावचोनगु भुमिस थेनबेलस छलपोलया मनस अतिनं उत्साह जुयाव थन भति विश्राम याय धक आनंद भिक्षुयात आज्ञा दयकल । ‘भो आनंद, थुगु भुमि गथिन मनोहर स्वव २ नाना जातंया स्वान आदि अनेग प्रकारया सिसाफल सयावचोन । थथिनगु बनावतरस वास याय जोग्य’ धका आज्ञा दयेकुगु डनाव सिछेगनपनिसेन हता २ सनं सुवर्णया सिंहासन तयाव पातपतंवरया लासा लायाव बिनति यात, ‘भो शाक्यराज, छलपोलया सरीर भतिनि सीतल यानाव बिज्याहुनि’ धक बिनति यागु डनाव छलपोलया मनस हर्षमान यानाव आश्रमस बिजयाकवनाव भिक्षुगनपनि सकलें ज्यष्ट कथनं थव २ आश्रमस चोनवन । थनंलि भिक्षुगनपनिसेन थव बनावतरया बिस्तार षनाव श्री भगवानयाके बिनति यातं, ‘भो परमेश्वर, छलपोलपनिसेन आज्ञा दयाथ्ये थव बनावंतर अतिनं मनोहर षव, थथिनगु थानस मोक्ष मार्ग वनेगु मनुछेगनपनिस्त हित यायगु धर्मकथा छगुलि प्रसंन जुसे बिज्याय माल’ धक

⁵ थौकन्हय्या पन्ति (पनौति)

⁶ जंगल

बिनति याकगु भाषा डनाव श्री भगवानन जुलसां
 आज्ञा दयकल । ‘भो भिक्षुगनपनि, परापूर्वकालस
 दुस्कर चर्या’⁷ यानाव वनम्ह बोधिसत्त्वया शरीर
 दर्शन यायगु इछ्या जुलसा जिन कने’ धक आज्ञा
 जुवगु डनाव भिक्षुगन

१७७

पनिसेन बिनति यात, ‘भो साक्य राज, धन्य २ जिमि
 भाग्य ग्वम्ह संसारया कारनस दुस्कर चर्या यानाव
 बिज्याकम्ह पुरुषया बिस्तार प्रसंन जुलनाव तवधनगु
 पदार्थ लायुगु जुल’ धक बिनति याकगु वचन डनाव
 ग्वम्ह श्री भगवानन थुगु भुमिस स्वकोल लाहातिन
 दायाव बिज्यात । थोबेलस थुगु थास भुमि
 तपज्यानाव चैत्य छगोल थाहा बिज्यात । थोबेलस
 आनंद भिक्षु प्रमुखं सकल भिक्षुगनपनि मनसं अति
 आसार्य चायाव भगवानयाके बिनति यात । ‘भो
 परमेश्वर गौतमनाथ, थुगु चैत्य सुनानं
 दयकावतवगु, थ्वया बिस्तार जिपनिसेन मसियानि,
 जिपनिस्त आज्ञा प्रसंन जुसे बिज्याय माल’ धक
 बिनति याकगु भाषा डनाव ग्वम्ह करुनावंत
 साक्यराजन आज्ञा दयकल । ‘भो आनंद, थ्वया
 बिस्तार जिन कने । अम चैत्यया दुने तवधन

⁷ तसकं थाकुगु ज्या

महापुरुषया अस्ति दयु, छपनि वनाव अम अस्ति
 कयाव हकि' धक आज्ञा दयकुगु डनाव आनंद
 भिक्षुन जुलसां चैत्यया दुने दुहा वनाव सोकबेलस
 जाजुलेमानं तेज प्रकास जुयाव नीर्मल फतकिरया
 उननं चोनगु षनाव मनस अति आसार्य चायाव
 पिहा वयाव पुनरबार विनति यात । 'भो परमेश्वर,
 छलपोलया आज्ञा थ्यं चैत्यया दुने स्वयाव वयधुन ।
 गथिन अतभूत धालसा केबल फट्कीरया उननं तेज
 प्रकास जुयावचोन षनाव जि मनस बिस्मय जुयाव
 छलपोलयाके विनति नि याय धक वया । हे भगवन,
 थथिन अतभुत जा ग्वबेलसं स्वयं मननानि' धक
 विनति याकगु डनाव श्री भगवान मु

सुहुन न्हिलाव आज्ञा दयकल । 'भो आनंद, अम
 अस्ति कयाव हकि' धक आज्ञा दयकुगु डनाव आनंद
 भिक्षु पुनबार दुहा वनाव अस्ति हयाव श्री
 भगवानया न्हेवने तयाव विनति यात । 'भो साक्य
 राज, थ्वया महिमा जिपनिसेन मसियानि, थ्वया
 बिस्तार गथे षव' धक विनति याकगु षनाव श्री
 साक्यमुनि भगवान न जुलसां आनंदया प्वाल
 स्वयाव आज्ञा दयकल । 'हे आनंद भिक्षु, थुगु अस्ति
 जुलं मेवया मषु, व्याघ्रिया⁸ आत्मा संतोष यानाव

⁸ धुं

संसार सत्त्व प्राणि उधार यानाव वनम्ह माहा
 पुरुषया अस्ति थुका' धक आज्ञा दयकाव सकल
 सिक्षगनपनिस्त दर्शन बियधुनकाव पुनवार आनंद
 भिक्षुयातंतु लवल्हानाव 'छन गुगु थास कयाव हया,
 उगु थासंतु तय यनकि' धक आग्या दयकुगु डनाव
 आनंद भिक्षुन थुगु अस्ति नमस्कार यानाव न्हापा
 कयाव हयागु थासंतु तयाव लिहा वयाव पुनवार श्री
 भगवानयाके विनति यात । 'हे भगवन, छलपोलया
 दयान माहा तवधन पुरुषया अस्ति दर्शन यायधुन,
 आव थ्वम्ह माहा पुरुषया अस्ति गथे सिद्ध जुल,
 थ्वया बिस्तार जिपनिस्त प्रसंन जुसे विज्याय माल,
 छान धालसा जिपनिस्त मोक्षगति लातकाव परंतु
 लोकपनि हित यानाव उधार याय निमिर्तिन
 जिपनिस्त करुना प्रसंन जुसे विज्याय माल' धक
 विनति याक षनाव आनंद भिक्षुया प्वाल स्वयाव
 मुसुहुन न्हिलाव आनंदयात आज्ञा दयकल । 'भो
 सिक्षगनपनि, थ्वम्ह माहापुरुषया पराक्रमया बिस्तार
 ष डनेगु इछ्या जुलनाव

१७८

जिन कने । ऐकचित्त यानाव ड' । गथे धालसा, भो
 आनंद, परापुर्व कालस ग्वम्ह माहापुरुष अनुत्तर
 बोधिग्यान लाय निमितिन थवगु आत्मा त्याग
 यानाव व्याघ्रियात थवगु लाहि दान यानाव थवगु

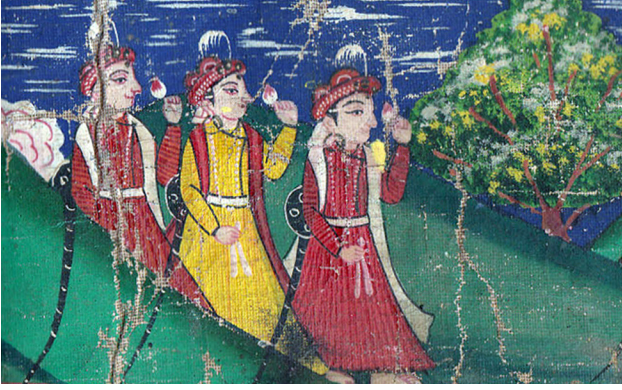
अस्ति स्वकथनाव चैत्य दयकाव तवगु थुका । भो
 आनंद, गथे धालसा, न्हापां पुर्व दिसास गंधवतिपुर
 धाया नामन नगर छगुलि दयावचोन । थ्व नगरस
 माहारथ धाया नाम राजा व सलपाव चोन दु ।
 थ्वम्ह राजाजुयु गथिनम्ह धालसा अतिनं धर्मात्मा
 जुयावचोन । हनं सकल लोकयाकें करुना तयाव
 बिज्याकम्ह, हनं नीतिग्यान, धनुक विद्या आदिपं
 समस्त सास्त्रनं पारंग जुयावचोनम्ह । थथिनम्ह
 माहारथ राजाया पुत्रपनि स्वम्ह दयावचोन ।
 थोपनिस नाम छुछु धालसा, ज्यष्टम्हया माहाप्रनाद,
 माहादेव, माहासत्व । थोपनि स्वम्ह पुत्रसहित यानाव
 परमानंदन चोन ॥ ॥ थनंलि छन्हुया दिनस पुत्रपनि
 स्वम्हं सहित यानाव अनेग मंत्री, प्रजागनपनि
 मुनकाव थ्वम्ह माहारथ राजा उभानस म्हितल वने
 धक पुर्व दिसास गंधमान पर्वतस सिषार वने धक
 असंष सिपाहि सैन्य सल किसि गयाव नाना
 प्रकारया बाजन थातकाव माहा उत्साहनं बिज्यात ।
 थनंलि बनस थेनबेलस थ्व राजकुमारपनि
 स्वम्हसयाननसं अति हर्षमान जुयाव स्वानया लोभन
 बनस दुहा वनाव उष्यंथुष्यं जुयाव स्वान थ्वयाव,
 स्वानन कयकाव, स्वान लुदयाव नानामाथन ख्याल
 यानाव, जलक्रिदा यानाव, बानांतरस हितुहिलाव,
 नाना तरहन मे हा

लाव, माहारसन म्हिताव दुहा ववं २ दुर बनांतरस^९
 थेनकल वनाव थवनाप वड प्रजागनपनि सकलें छखे
 २ लानाव, ल^{१०} दानाव, माहारथ राजान थव पुत्रपनि
 विचाल याककबेलस पुत्रपनि छम्हनं मषनाव
 बनांतरस हितुहिलाव माहा धंदा कयाव माल जुल ।
 थथ्यनं लुयके मफयाव थव सैन्यगनपनि सलताव
 आग्या दयकल । ‘भो सिपाहीगनपनि, आव
 छपनिसेन थुगु गंधमान पर्वतस दिसापतिं वनाव जि
 कायपनि मालावहय माल’ धक आज्ञा जुवगु डनाव
 सिपाहिगनपनि तत्कारनं दिसा २ पतिं भाला २
 कयाव मालवन । थनं लिप्य गुलि दिसासं लुयके
 मफयाव हाहाकारन बिलाप यानाव पुन बार
 माहारथ राजाया थास वयाव बिनति यात । ‘भो
 माहाराज, छलपोलया आज्ञा थ्यं थ्व बनांतरया
 चौदिगसं वनाव मालाव वयधुन । राजकुमारपनिजा
 गनं लुयके मफत, सल सुधांत मदु । भिजि देसस
 जकं लिहा बिज्यातला, गथे याय माल’ धक बिनति
 याकगु डनाव राजान मंत्रिया प्वाल^{११} स्वयावचोन ।
 थो बेलस मंत्रिन राजायाके बिनति यात । ‘भो
 माहाराज, थथे जुलनाव भिजिस देसस सोलवने

^९ जंगलया दुने

^{१०} लँ

^{११} ख्वा:



नुयो । सकलें थन जक चोनाव छु याय' धक बिनति
याकगु डनाव राजाया मनसं षव धक भालपाव
पुनवार आज्ञा दयकल । 'भो सिपाहि लोकपनि,
अमथे जुलनाव जिपनि वनाव थथ्यं लिसल बियाव
हय । छपनिसेन थ्व वनांतरस मालाव राजकुमारपनि
स्वम्हं लुयकाव नापं वो

१७९

नाव वय माल' धक उर्दि बियाव माहारथ राजाया
मनस ब्याकुल चित्त यानाव थव देस थेनकल वल ।
थोबेलस राजकुमारपनि छम्हं मषनाव, निरासा
जुयाव, मनस अतिनं हतास चायाव आकुल ब्याकुल
चित्त यानावचोन । थनया खँ थथ्यं ॥ ॥ थनंलि

बनांतरस प्रजागनपनिसेन राजकुमारपनि लुयके
मफयाव हाहाकारन बिलाप यानाव जुयावचोन । हनं
राजकुमारपनि धालसां स्वम्ह दाजुकिजापनिस थिथिं
प्याल¹² यानाव, नाना प्रकारया स्वान थ्वयाव,
सिसाफल षानाव नयाव, थास २ पतिं भाव दिनाव,
सीतलगु वायुन कयकाव, माहा आनंदन म्हिताव,
नस्वाक २ गु स्वान थ्वयाव स्वान माला हनाव
कोषायाव स्वम्ह दाजु किजा थिथि षल्हानाव बनया
चराचरंगि अनेग सुकसालिक, कोकिल, मयुर,
चक्रवाक इत्यादि भंगलपछिया सोर डनाव, हनं
अनेग जनावर मृग आदि नाना बनजंतुया सोर
डनाव, जवंपव स्वयाव नानामाथन म्हितावचोन ।
हनं बनया दथुस चोनगु पुस्करनीस¹³ होयावचोन
पलेस्वां, उफोस्वां, चवलस्वान इत्यादिं थ्वयाव,
छुनाव लषस¹⁴ म्हिताव, सीतल फस वयावचोन
थास भाव दिनाव, स्वानस जुनावचोन भमर¹⁵
हावगु सोर डनाव, माहा उत्साहनं मनस हर्षमान
यानाव थुगु बनांतरस स्वस्वं २ स्वय मगानाव थ्व
राजकुमारपनि स्वम्हं बनस ब्यापत मान जुयकं

¹² ख्या:

¹³ पलेस्वां पुखुलिइ

¹⁴ लखय्

¹⁵ भम्ब:

म्हिताव, ववं २ वना मचायाव, अतिनं जंगलस दुहा वन । थोबेलस राजकुमारपनिस व नाप ववपनि

माहारथ राजा आदिपं सकल लोकपनि सकलें छखे २ लानाव लसकर छम्हं मषनाव, मनस ग्यानाव, दाजु माहाप्रनादन किजापिं माहादेव, माहासत्व निम्हसयातं धाल, ‘भो किजापनि, आवजा थुगु बनस दुहा वने मयल । थथिन दुर्गा बनस छु यात वने । थनजा व्याघ्र आदि नाना प्रकारया वनजंतुपनि चोनिगु थास थेन । जि मनसजा अतिनं ग्यानापुसे वल । भिजिस निस्कारनस फुयमालिन । लिहा वने नुयो’ धक धावगु बचन इनाव किजा माहादेवन धाल, ‘भो दाजु माहाप्रनाद, जि मनसं ग्यानापु थुका, जिन धाय जक मछालावचोना, जि मनसजा मामबबु आदिं ईस्तमित्रपनिस वनाप बिजोग जुयु धक संषा दव’ धका धावगु बचन इनाव माहासत्व राजकुमारन धाल, ‘भो दाजु माहाप्रनाद, माहादेव, जिगु मनसा थुगु बनातरस छुयां भय मषना, छान धालसा ग्वम्ह मुनिश्वरपनिसेन तपस्या यानाव तया थास थथिन पपित्र भुमिस नाना प्रकारया वनजंतुपनिसेन वास यानावचोन थास, हन अनेग जातंजातया वासलन परिपुर्ण जुयाव चोन, हनं नाना प्रकारया पुस्करनीस जातंजातया स्वान होयाचोन, हनं नाना प्रकारया भंगलपंछि सुकसालिक, मयुर,

कोकिल आदिं पंछिगनपनि वास यानावचोन, थथिन
सुंदर बनस छांय ग्याय माल, जि मनसजा भय
धयागु छुं मषना' धक धयाव स्वम्ह फुकिजया थिथिं
षल्हानाव, अननं दुहा वनाव

१८०

स्ववबेलस बनया मूलगु जोलस¹⁶ थेनाव, जवंपवं
गुषि¹⁷ पौमाया भाल जक षनाव, उष्यंथुष्यं भाल
षिनाव दुहा वनाव स्ववबेलस माहाताजायावचोनगु
बनया जोलस, ब्याघ्रि¹⁸ छम्हसया मचा
बुयकावचोनगु षन । थोबेलस माहाप्रनादन हता २
सनं किजापनि सलताव धाल, 'भो भाजुपनि, स्वव २
हुहु जोलस धुया मचा बुयकावचोनगु षवला' धक
माहाप्रनादन धावगु वचन इनाव किजापनि निम्हं
ब्वानवनाव सोलबेलस, बनया जोलस चोनम्ह ब्याघ्रि
षन । थ्व ब्याघ्रि गथिनम्ह धालसा, मचा बुवगु
न्हसन्हु तिनि दयावचोन । मचात डाम्ह बुयकाव,
नयतोनेगु बस्तुक छुं मदयाव, अतिनं परिश्रम
जुयाव, भेदभेद चुलाव,¹⁹ दनेनापं मफयाव, अतिन

¹⁶ जंगलय् सिमाचा यक्व दुगु थाय्

¹⁷ सिमाय् गुइँगुइँ निलावनीगु मा

¹⁸ मिसाम्ह धुँ

¹⁹ भेभे लुया:



दुर्बल जुयाव, पित्याक प्यास चावगुलिन पीदा
 जुयाव, वाहाकाल जुक तयाव, मचातपनिस्त दुदु
 तोनके सामर्थ मदयाव, थस्वयाव कोस्वयाव, अति
 तवकस्तन हालाव, बारंवार भासुकाल तयाव,
 पित्याकगुलिन दाह जुयाव, थव मचात थमनं नयथे
 २ सनाव, हनं मायानं थव मचा थमनं गथे नय धक
 भालपाव फेतु जक फेयाव, चाक २ उलाव, उसि
 धायाव, थव मचा जुलसां नयथे २ सनाव, हनं
 तियजकं तोलताव, मिषास षोवि तयाव हालाव
 षोयावचोन । हनं मचातसेनं मामयाके दुदु मवयाव
 प्यासचायाव दुदुनाल जुको चुचुप्यानाव मामया
 प्वाल स्वयाव, चाक २ उलाव, हनं दुदुनाल
 सातुसालाव, तिंतिंन्हुयाव मामया प्वाल तु स्वयाव

ग्वल २ तु

लावचोन । हनं पित्याकगुलिन पीदा जुयाव वाहा २
 षायाव, थ्व धुचात डाम्हं प्रान त्याग यायुथें
 चोनावचोन । हनं मामम्ह धुया धालसा परिश्रमन
 प्रानांत जुयाव, अति कस्त नयावचोन षनाव
 माहाप्रनादन धाल, 'भो किजापनि, आव थ्व ब्याघ्रिया
 मचा बुवगु न्हसन्हु तिनि दत, आव नसा मालवने
 मफतनावजा थ्वया प्रान लेनिव मषुत । मामया प्रान
 रक्षा मजुलनाव मचातस प्रान गन चोनिव' धक
 दाजुन धावगु बचन इनाव माहासत्व राजकुमारन
 धाल, 'भो दाजु माहाप्रनाद, थ्व ब्याघ्रि धयापिं
 जनावरपनिस आहारा छुछु ष' धका धावगु इनाव
 माहाप्रनादन धाल, 'भो किजा, बन जंतु धायापनिस
 आहाराजा सदे मांस बिनान मेवता अंन भोग
 मयाक, थोतेन ब्याघ्र, सिंह, राक्षसपनिस्त न्हुवगु
 लाहि बिनान मेवता मनव, थोते कारनस थ्व धुयात
 थवगु आत्मा त्याग यानाव सुनान आहारा बियफत,
 वयातजा असंष्य पुंन्य फल लाइव थुका । बिनां प्रान
 त्याग याक मदयकं धालसा थ्वपनिस जीव रक्षा
 मजुल । थो संसारस थहो जीव त्याग यानाव परया
 आत्मा रक्षा यायुपिं सु दयु । थोतेन थ्व धुया माम्हं,
 माचातं फुतका' धक दाजुन धावगु बचन इनाव
 माहासत्व राजकुमारन धाल, 'भो दाजुपनि, थो

संसारस मेवया प्रान रक्षा याय कारनस थओ जीव
 त्याग याय धक चोनपनि छाया मदयु । भिजिस
 अग्यानि मुखपनिस्त जक कस्त जुलका, गथे धालसा
 प्रान त्याग यानाव परउपकार याय फतनाव थ्व

१८१

या पुंन्यन मोक्षगति मलायु धक संदेह मदु । भो
 दाजुपनि, विसेषनं भिजिस छम्हसया प्रान
 तोलतलनावजा हुहु व्याघ्रपनि षुम्हं उधार जुल ।
 थोतेया कारनस ग्वम्ह धर्मात्मा जुयावचोन
 मनुक्षगनपनिसेन थवगु प्रान त्याग यानाव, ग्वम्हसेन
 आहारा बिल, वम्ह मनुछेयात अनुन्तर पद लानाव
 बोधिग्यानया पद लायु' धक स्वम्ह दाजुकिजापनिस
 थिथि षल्हानाव ताउतिं बिस्तार जुयाव दाजु
 माहाप्रनादन किजापनि प्वाल स्वयाव धाल, 'भो
 किजापनि, आव थन चोने मयल, लिहा वने नुयो'
 धक नाना प्रकारन बुझय यानाव स्वम्ह फुकिजं
 लिहा वल ॥ ॥ थनंलि ग्वम्ह माहासत्व राजकुमारन
 मनस थुति भालपु, 'आव थ्व व्याघ्रि उधार याय
 कारनस जिगु आत्मा त्याग यानाव बियका धक
 मनस तयाव वयधुन, आव थ्व नरदेह शरिर ताकारं
 म्वानावचोनाया छु प्रयोजन, थ्व सरिरनं चानं न्हिनं
 नय, तोने, देने, आनंदन चोनेगु जक चित्त
 जुयावचोनगु सरीर छन्हुया दिनस अवस्य मृत्यु

जुयाव वनेमानिगु थुका, दान धर्म याय मफतनाव,
जमपासन चिनाव हनं नरकसंतु कुतिनकयु । हनं
जन्म जुयाव, ज्याथ जुयाव माहादुख भोग यायमानि
। थथिन पापन तोकपुयावचोनगु सरिरयात ननानं
तोलतानं भीन थुका, छान धालसा आवतलेजा जिन
पापचर्या याना मदुनि, हनं म्वानाव चोननाव
लिपतस पाप यायमालि तिनि, थोतेया कारनस थुगु
स

रिर तोलताव थोपनिस प्रान रक्षा याय जुल' धक
भालपाव प्रानियाके करुना तयाव दाजु माहाप्रनाद,
माहादेव निम्हसयातं आज्ञा दयकल, 'भो दाजुपनि,
छपनि निम्हं वनावचोन हुनि, जि वस्तुक छता काय
लोलमन, छु धालसा जि मामयात धक थ्वयावतयागु
स्वानया पोल जोनाववय लोलमन, छपनि बुलुहुन
वनावचोन हुनि, जिन कयाव वय' धक नाना
प्रकारन हेयकाव लित छोयावहयगु षल्हाक षनाव
माहाप्रनाद, माहादेव निम्हसयां मनस प्रतित जुयाव
लिहा वल ॥ थनंलि ग्वम्ह माहासत्व राजकुमारन
जुलसां न्हापा वयागु ल²⁰ लिस्यं लिहा वनाव, थो
व्याघ्रि चोनगु बनया जोलस थेनकाव, थओ म्हस

चोनगु आभरन, रत्नया मकुत,²¹ तिलहिल²² सकतां
 तोयाव, सिमाया चोस षायाव, निर्बस्त्र जुयाव थुति
 आज्ञा दयकल, 'हे भगवान, थो संसारस चोन
 प्रानिजनपनि सकलें थुगु जिन यानागु दानया
 प्रभावन उधार जुय माल' धक कामुना यानाव,
 'जिन दान यायतेना, थुगुलि पुंन्यन अनुत्तर ज्ञान
 लानाव, संम्यक संबुद्धया पद लानाव, संसार उधार
 याय फयमा' धक कामना यानाव, 'परउपकारस
 जिन सरिर तोलते तेना, थुगु पुंन्यन संसार रुपि
 समुद्रया भय मुम्वालक स्वछेन पारंग जुयाव वने
 फयमा' धक कामना यानाव, 'जिन थ्व सरिर तोलते
 तेना' धक आकासस थस्वयाव, लाहात हाजलपाव,
 पर्वतया चोकान ग्वल २ तुलाव जोलस

१८२

चोनम्ह व्याघ्रिया समीपस जुतवन²³ ॥ ॥ थोबेलस
 थ्वम्ह व्याघ्रिन जुलसां माहासत्व राजकुमार थव
 समीपस कोब्बान ववगु षनाव, पित्याकन दाह
 जुयाव, नयका धक भालपाव सोकबेलस अतिनं
 दुर्बल जुयावचोनम्ह जुवया निमिर्तिन दने मफयाव,

²¹ श्रीपेच

²² तिसावसः

²³ जूवन

वाथा २ जक सनाव, वाहा २ जक षानावचोनगु
 षनाव ग्वम्ह करुनावंत माहासत्व राजकुमारन थुति
 मनस भालपु, 'थ्वम्ह ब्याघ्रिजा अतिनं दुर्बल सरिर
 जुयाव, बलहिन जुवया निमिर्तिनं थुका, जिगु
 सरिरस चोनगु ला, हि नयमफत । आव जिगु
 सरिरस थमनं घाल कयाव बिय मालका' धक
 भालपाव । थोम्ह माहासत्व राजकुमार दनाव बनस
 दुहा वनाव सस्त्र माल जुवबेलस दैवया जोगन
 पुलानगु चुपिया बाला छगुलि लुयकाव, थुकियागु
 खर्ग दयकाव, धुया न्हेवने थ्यनकल वनाव, थव
 गलस थमनं घाल यानाव, हिया धारा पित कयाव,
 धुया म्हुतुस गोलतुलाव बिल ॥ ॥ थोबेलस ब्याघ्रिया
 मनस अति हर्षमान यानाव माहासत्व राजकुमारया
 सरिरस चोनगु ला, हि क्षनमात्रनं नयधुनकाव,
 मचात समेतं बनस दुहा वन । थनंलि राजकुमारन
 प्रान त्याग यानाव निर्बान पद लानाव वन ॥ ॥
 थनंलि राजकुमारन जको प्रान त्याग यायतुनं पृथिवि
 मंडलस षुता प्रकारन भुमिकंप मान जुल । गुगु
 प्रकारन भुखाबोल धालसा, समुद्रया दथुस चोनगु
 दोगा सनथ्यें, हनं ग्रहन जोनावतवम्ह सुर्य थ्यं, तेज
 मदया

ववन, हनं आकासस ईद्र प्रभिति देवलोकपनि वयाव
 माहासत्व राजकुमारन दुस्करचर्या याकगु स्वलवयाव

समस्त देवलोकपनि त्रास चायाव, धंन्य २ माहासत्व राजकुमार धकं गुनवर्ण यानाव, नाना प्रकारन पुजा यानाव, पारिजात स्वान वागातकाव, अनेग बाजन थानाव तोत्र यानावचोन । हनं गुलिसेनं धाल कि 'धंन्य २ माहासत्व राजकुमार, थवगु प्रान त्याग यानाव मेवया प्रान रक्षा याक, धंन्य धाय थ्वम्ह पुरुष षव, आव थ्वयातं मनोरथ पुर्ण यानाव बिय मालका' धक आसिर्बाद बियाव लिहा वन । थनंलि थुगु बनांतरस बास यानावचोन बनदेवीन थुगु समाचार सियाव धंन्य २ माहासत्व राजकुमार धक गुनवर्ण यानावचोन । थनया ख थथ्य । थनंलि माहासत्व राजकुमारया दाजुपिं माहाप्रनाद, माहादेव व निम्हसयां किजा माहासत्व ताउतिनं मवयाव, मनस अंदोल यानाव धाल, 'भो किजा माहादेव, थो पृथिवि कंपमान जुवगुलिनजा सपत सागरया लष पर्यतं थपुक्वपु जुयुका धक, हनं दसदिसासं सुर्यया कीरन मदयाव वल, हनं आकासस नाना प्रकारया बाजनया सबद ताय दु, हनं न्हाच भिजि स्वम्हसया खल्हानावचोना थस धालसा स्वान वागाकथ्यं चोन । थ्वया लक्षन गथे षव । किजा धालसा आवतलें लिहा मओनि, जि मनसजा भति संदेह जुल । भीन जुयुगुजा मषने धुन' धक माहाप्रनादन धावगु डनाव माहादेवन धाल, 'भो दाजु, मेवता छुं मषु, किजायात लित छो

१८३

यागु ज्या सेन । अवस्यनं भिजिस्त हेयका वन, थुगु
 जुय माल' धक धावगु बचन डनाव माहाप्रनादन
 धाल, 'भो किजा, छन धयाथ्यें थ्व धुयात जकं थवगु
 ला नकलला, जि मनसजा संदेह जुल, गथे धालसा,
 न्हाच भिजिस भाव दिनावचोना बेलस, थ्व धुया
 मचात षनाव अति करुना चायाव धाल, 'हुहु धुया
 मचा बुवगु गोन्हु दतषे, अति परिश्रम जुयाव, नसा
 मालवने मफयाव, थव मचात सुधा नयगु इछ्या
 यानावचोन ।' थथिनम्ह ब्याघ्रियात थव सरिर त्याग
 यानाव, आहारा बियथे षल्हाक । थोतेन जि मनस
 संषा दव' धक निम्हसया थिथि खल्हानाव, मनस
 आकुल ब्याकुल यानाव, न्हापा वयागु ल लिस्स्यं लिहा
 वनाव ब्याघ्रि चोनगु जोलस वनाव सोलवन ।
 थ्वबेलस ब्याघ्रि मदयावचोन षनाव, अनथेनक
 वनाव सोवबेलस चौदिगसं हिया भेतल षन । हनं
 केस आदि कोच²⁴ सकलें चिचा थनावतवगु षनाव,
 सत्पन कव थें डनाव उष्यं थुष्यं सोलजुवबेलस,
 सिमाया चोस थव किजाया मतुक आदि तिसा,
 वसत षायावतवगु षना मात्रनं कलीलमा²⁵

²⁴ क्वँय्

²⁵ केरामा



गोलतुवथ्यें गोलतुल । हनं बज्रन कवथ्यें अति
 सोकन पीदा जुयाव, तओफसन कयाव सिमा
 गोलतुवथ्यं गोल २ तुलाव माहा विलाप यात । गुगु
 प्रकारन धालसा, मचा तनम्ह माकिसि गथे हालिव,
 ओथ्यं हालाव धाल, 'भो किजा माहासत्व, छन
 थुलित यायुगु मताया । आव जिपनिस छु गति
 जुयुगु षव । जिपनि मुख अग्यानिपनिस्त हेयाकाव छ
 छम्ह जुक गन वना । जिमित संछे

पनापं मकस्य, छ याकात गन चोनवना । थथिन
 निरंजनगु बनस गथे प्रान तोलतावचोना । भो प्रान,
 आव जिपनिसेन मामबुवापनिस्त गथे यानान

चित्तबोध याय । थुगु ष²⁶ कनान सु प्रतित जुयु ।
 आव हनं छन प्वाल गन वनाव सोलवने । हाय २
 माहा अनर्थ जुल । आव छथीनम्ह रतन मदयाकाव
 जिपनि जक म्वानावचोनाया छु प्रयोजन ।
 जिपनिसेनं प्रान तोलतान भीन थुका' धक
 नानामाथन बिलाप यानाव षोष्वं २ षोय मफया
 मुर्छा जुयाव वन । हनं च्यस्ता दयाव वपदनाव तितंतिं
 न्हुयाव, थव नुगलस थमनं दायाव, हाहाकार यानाव
 बिलाप यातं । 'भो किजा माहासत्त्व, छन गुनवर्ण
 गथे लोलमनके, हनं छथिनम्ह प्रान मदयकाव
 जिपनि गथे छे वने । हनं मामबबापनिसेन थुगु
 समाचार सिलनाव गथे धिर्ज यायुगु षव, जिपनिसेन
 गथे बोध बिय²⁷ । हाहा दैव, जिपनिस गथिन हवाल,
 थथिन अनेस्ता यायु मताया । हे पृय प्रान, आव
 जिपनिसेन मामबबापनि प्वाल गथे सोलवने' धक
 नानामाथन बिलाप यानाव, सोक संतापन दाह
 यानावचोन । थनंलि माहाप्रनादन फयाथे धिर्ज
 यानाव²⁸ किजा माहादेवयात धाल, 'भो किजा
 माहादेव, आव गथे याय, भिजिस थन जक चोनान
 मजिल । छु याय, दैवया लिला । भिजि

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²⁷ थुइका बिये

²⁸ ह्ययेका:

अग्यानिपनिस्त तोलताव थव याकात स्वर्गवास वन
का' धक हालाव थिथि धिर्ज यानावचोन । थनया ष
थथ्य ॥ ॥ थनलि थथिनगु औसरस प्रजाग

१८४

नपनिसेन राजकुमारपनि मालेया कारनस थ्व
गंधमान पर्वतया जोलभ्हाल ईत्यादियां बिबेक मयासे
बनं २ माल जुयानं लुयके मफया हाहाकारन बिलाप
यानाव, थिथि डनाव स्वयाव ओवं २ बनांतरया
जोलस नाना प्रकारन बिलाप यानावचोनगु सबद
तायाव सिपाहिगनपनिस अति संदेह जुयाव धाल,
'भो पासापनि, थनजा बिलाप याकगु सबद तायदु ।
थथिन बनांतरस सु षोयावचोन जुयु, सोलवने नुयो'
धक थिथि समधार यानाव षोवगु सल डनाव दुहा
ववं २ दुर बनया जोलस माहाप्रनाद व माहादेव
निम्ह अतिनं बिलाप यानावचोन षनाव, हनं
माहासत्व राजकुमारया मतुक आदिपं नाना प्रकारया
तिलहिल सकतां सिमाया चोस षायावतवगु षनाव,
हनं राजकुमारया अस्ति क्वोच, केस आदि चिचा
थनावतवगु षनाव, हनं राजकुमारपनिसेन बिलाप
याक षनाव सहलपे मफयाव, सैने सिपाहि
प्रजागनपनि सकलसेनं माहाबिलाप यात । थुगु
प्रकारन बिलाप यानागु सबदन बननापं कंपमान
जुव षनाव छम्ह निम्ह ग्यानिपनिसेन थवथे थमनं

धिर्ज यानाव मनस भालपु, 'आव गथे याय, थुगु प्रकारन विलाप यानान गथे जुयु । थथ्यं राजकुमारपनि गथेतं जुयाव वनसा गथे याय' धक भालपाव । माहाप्रनाद, माहादेव निम्हसयाकें विनति यात, 'भो राजकुमारपनि, आव छु याय, विलाप यासे विज्यायमते, भिजिस्त अग्यानिपनिस्त हेयकाव थओ येकांतन अनुत्तर ग्यान लानाव विज्यात,

छलपोलसेन गथे मसिया' धक बिस्तारन चित्त बोध यानाव ग्वम्ह माहासत्व राजकुमारया अस्ति सकलें गोलमुनाव, राजकुमारपनिस्त फयाथे धिर्ज वियाव, थुगुलि थान तोलताव, सीरस चोन तपुलि सकस्यां तोलताक देस पाचे स्वयाव मंत्रि, काजि, सिपाहि, प्रजागनपनि सकलें माहासोक कयाव गमन यानव वल ॥ ॥ थनंलि देसस ग्वम्ह माहासत्व राजकुमारया माम सत्यवति रानिया जुलसां अंतपुरस डसम्ह सषीपनिसेन लितका माहासुखन निद्रा जुयावचोनबेलस, थ्वम्ह रानिया स्वपनांतरस अतिनं अमंगल जुयाव म्हन । गथे धालसा, न्हापा थव शरिरस चोन दुदु निपां कुतिन वल धक, हनं थओ म्हुतुस चोनगु वा हायाव वल धक, हनं म्हस मुलुन सुयाथ्यें डन धक, हनं थओ क्षेस लहिनावतयापिं

बलषुनि²⁹ स्वम्ह पाषाया सीस³⁰ म्हितावचोनपिं
 आकास मात्रन सतान वयाव छम्ह जक दायाव
 यनकल धक । थुगुलि प्रकारन देनावचोनम्ह रानिया
 स्वपनस षनाव, भुखा बोवगुलिन न्हेलन चायाव
 रानिया मनस अतिनं संदेह यानाव मनस भालपु
 'हाहा दैव, थनिया दिनस गथिनगु बिपरितगु
 स्वपनस केन । हनं मषनाथ्य अकसमातन भुखा
 बोल, हनं जि स्वपनस षनागु छतां भीनगु म्दु ।
 थ्वयागु फलजा निश्चय नं बियु । हनं जि पुत्रपनि
 धालसां बनबिहार वनावचोनपनि लिहा मवनि । थ्व
 पुत्रपनि स्वम्ह कुसल जुयाव वय माल' धक मन

१८५

स अतिनं ब्याकुल चित्त यानावचोन । थथिनगु
 औसरस रानिया सषि छम्हसेन बिनति यात, 'भो
 रानि, छलपोलया छाय नुगल मछिन' धक बिनति
 याक षनाव माहारानिन आग्या दयकल । 'भो सषि,
 थनिया दिनस जि स्वपनांतरस अति अमंगलगु संक्षप
 केन, थोतेया कारनस जि अतिनं नुगल मछिनाव
 वल, आव राजाया थास वनाव बिनति यात वने
 नुयो' धक सषि सहितं बोनाव राजाया थास वनाव

²⁹ वखुं

³⁰ सिथय्

बिनति यात । ‘भो माहाराज, भिजिस पुत्रपनि स्वम्हं बनाविहार वनावचोनपनिगु समाचार छुं मदु । गथे षव, जि धालसा थनिया दिनस सपनास षनागु अति नं मभीन, थ्वया फलन गथे जुयु मसिया । भो स्वामि, जि मनसजा अतिनं संदेह जुल । भो स्वामि, जिन थनिया दिनस गथिनगु प्रकारन म्हना धालसा, न्हापां जि म्हस चोनगु दुदु निपां कुतिनवल धक, हनं म्हतुसीस चोनगु वा हायावल धक, हनं पाषासीस म्हिताचोन बलषुनि स्वम्हस छम्ह सतानन दायाव यन धक, हनं जि सरिरस मुलुन सुयाथ्य वेदना जुयाव वल धक सपनस षन, थ्वया प्रमान गथे षव’ धक बिनति याकगु इनाव राजान जोतिस पंडितपनि बोनकल छोयाव आज्ञा दयकल, ‘भो दैवज्ञ, थो रानिया सपनस षनगुया परिक्षा यानाव बिहुने’ धक आज्ञा दयकुगु इनाव जोतिकपनिसेन भीनक बिचार यानाव बिनति यात, ‘भो माहाराज, थ्वया लक्षनजा भीन मजुव, सोकया भय थुका’ ध

क बिनति याकगु इनाव राजा रानि निम्हसयां मनस अति धंदा जुयाव सुमुकं चोन । थथिनगु औसरस रानिया सषि छम्ह पिनेन ब्वानवयाव रानिया अंतपुरस दुहा वनाव हता २ सन बिनति यात, ‘भो माहारानि, थनिया दिनस जि बाहिरिस वनावचोनावेलस प्रजागनपनिस षल्हाकगु इनाव

वया । गथे धालसा, राजकुमारपनि स्वम्हं लुयके मफयाव सैन्यगनपनि सकलें लिहा वल धक धाल । हन कनं, माहासत्व राजकुमार छम्हजा मदत धक धाव थें डना, षवला मषुला जक मसिया' धक बिनति याकगु बचन डनाव रानिया मनस अतिनं हतास चायाव, मिषास षोबि तयाव, पुनबार माहारथ राजाया थास वनाव बिनति यात । 'भो माहाराज, जि पुत्रपनिजा मदत धक धाल, छलपोल धालसा आनंदन बिज्यानावचोन तिनि, गथे षव बिचाल यानाव स्वसे बिज्याहुनि' धक रानिन हता २ सन बिनति याकगु डनाव, माहारथ राजाया मनस अति त्रास चायाव, भासुकाल तयाव रानिया प्वाल स्वयाव धाल । 'भो रानि, अम ख निश्चयनं षवला, आसे २ हतास चायमते, थथ्यं सिपाहिगनपनि छोयाव, थथ्यं लिसल कयाव बिय' धक रानियात धिर्ज बियाव थओ थास चोनम्ह कोतवाल³¹ सलताव आग्या दयकल, 'भो कोतवाल, जि पुत्रपनिगु समाचार गथे षव, सिपाहिगनपनि छोयाव थथ्यं लिसल हय माल' धक आज्ञा दयकुगु डनाव थ्वम्ह कोतवाल व पदनाव

१८६

³¹ प्रहरीया नायः

राजकुमारपनिगु समाचार डनवने धक राजकुलन
 पिहावन ॥ ॥ थनंलि रानीन राजाया प्वाल स्वयाव
 पुनबार बिनति यात, 'भो माहाराज, जि पुत्रपनि
 बचय जुयु धायागुजा माहाकष्ट जुल । छान धालसा
 जि स्वपनस षनागु कुफलन बिजोग जुयुगु षनेधुन,
 अवश्यनं सुफलजा मजुल । भो स्वामि, थुगु सोक
 चिंतान जिगु प्रान लेनि मषुत । जि कायपनि
 दनिला, मदतला, ननानं उत्रा हय माल' धक अतिनं
 सोक यानाव नानामाथन षोयाव बिनति यानावचोन
 । हनं अंतपुरया सषिपनिसेन रानिया बिलाप षनाव
 नुगलन सह याय मफयाव तओफसन कयाव सिमा
 गोलतुवथ्यं लालाथासं गोल २ तुलाव माहाबिलाप
 यात । थथ्य बिलाप याकगु षनाव राजाया मनस
 अथे याय हं मसियाव पुनबार रानिया प्वाल स्वयाव
 आग्या दयकल । 'भो पृय, अमथे हतास चायमते,
 धिर्ज या २ । हनकनं मंत्रीगनपनि छोयाव स्वतकल
 छोय, धंदा कायमते' धक नानामाथन रानियात धिर्ज
 बियाव पुनबार हनकनं मंत्रीगनपनिस्त आग्या
 दयकल । 'भो मंत्री, थथ्यं वनाव राजकुमारपनि
 स्वम्हं तत्कारनं बोनावहय माल' धक राजान आज्ञा
 दयकुगु डनाव नाना प्रकारया सस्त्रअस्त्र जोनाव,
 लोकपनि सकलें मुनकाव, राजकुमारपनि मालवने
 धक गमन यानाव वन । थनंलि गंधमान पर्वत
 थेनकाव, न्हापा वनावचोन लोकपनि नापलानाव

बनया बिस्तार सकतां डन । थो

बेलस प्रजा लोकपनिसेन माहासत्व राजकुमारन
 धुयात ला, हि दान याकगु बिस्तार ख कवगु डनाव,
 अति आसार्य चायाव धाल, 'हाय २ माहासत्व
 राजकुमार' धक नानामाथन गुनवर्ण लुमनकाव,
 बिलाप यानाव, सीरस चोनगु तुपलि तोयाव
 हाहाकारन बिलाप यानावचोनबेलस माहाप्रनाद व
 माहादेव वनीम्हं सीरसोक यानाव, माहाबिलाप
 यानाव, लस वव षनाव, भ्रसामिंक वनाव, हनं
 बिलाप यानाव, नानामाथनं गुनवर्ण यानावचोन ।
 हनं छम्ह निम्ह ग्यानिगुनिजनपनिसेन थिथि धिर्ज
 यानाव राजकुमारपनिस्के बिनति यात, 'भो
 राजकुमारपनि, छु याय, हतास चासे बिजायमते'
 धक नानामाथन धिर्जबोध बियाव, सकले गोलमुनाव
 लिहा वल । थनया खँ थथ्य ॥ ॥ थनंलि थ्वम्ह
 रानिया मन मचोनाव हनकनं स्वामिया थास वनाव
 बिनति यात, 'भो माहाराज, आव गथे याय, जि
 धालसा अतिनं नुगल मछिनाव सोक संतापन
 व्यापतमान जुयाव वल' धक नानामाथन बिलाप
 यानाव बिनति याकवनं । हनं लस जकं वलला धक
 भावपाव, वाथामिंक दनाव, ताजायावचोनगु
 वसंतपुरस वनाव सोयावचोन । थोबेलस यानस
 लसकर सकलें गोलमुनाव, सीरसोक यानाव, लस

ववगु षनाव, हतासनं व्वब्बानवयाव माहारथ
 राजाया थास वनाव बिनति यानव, थओ नुगलस
 थमनं दायाव, कलीलमा³² गोलतुवथ्यं गोलतुलाव
 हाहाकारन विलाप यानाव बिनति

१८७

यातं, 'भो स्वामि, अवस्यनं जि पुत्र वनाप बिजोग
 जुल, हाहा दैव, आव गथे याय' धक थवगु स³³
 थमनं चतचत पुयाव, अतिनं अपमान चायाव, ष्वषों
 २ षोये मफयाव मुर्छा जुयाव वन । थनंलि माहारथ
 राजान रानि मुर्छा जुयाव वनगु षनाव, हता २ सन
 दनाव, सीतलगु लष हयाव, रानियात तोनकाव,
 लाहात जोनाव थनाव, नानामाथन धिर्जबोध बियाव
 तल । थनंलि रानिया चेष्टा दयाव, भासुकाल तयाव
 दनाव सोवबेलस माहारथ राजान थवत धिर्ज
 बियावचोन षनाव, भासुकाल तयाव हिकु २
 मिनकावचोन षनाव, राजान आज्ञा दयकल, 'भो
 माहारानि, छांय अमथे सोक यानावचोना, हतास
 चायमते, थथ्यें जि वनाव सोलवने' धक रानियात
 धिर्ज बियाव, माहारथ राजा थवगु अंतपुरन दनाव
 मंत्री सहितं बोनाव, धोकाया पिने वनाव

³² केरामा

³³ सँ

राजकुमारपनिगु समाचार डनवने धक पिहा बिज्यात । थनंलि सत्यबति रानिन अंतपुरस चोनाव माहाबिलाप यानावचोन । थनंलि माहारथ राजाया मनस अतिन धंदा कयाव, ध्वाका बाहिरिस दयकंतया फलेचास चोनाव समाचार डनावचोन । थनंलि षचि लनाव,³⁴ राजकुमारपनिस वनाप वनपिं लसकरपनि लिहा वव षनाव, समाचार गथे षव धक आग्या दयकुगु डनाव लोकपनिसेन अथे धाय हे मसियाव 'राजकुमारपनिजा लस बिज्यात' धक विनति यानावचोन बेलस धया थ्यें यानस राजकुमा

रपनि निम्हं थेनकल वल । गुगुलि प्रकारन वल धालसा, सोक संतापन ब्यापत मान यानाव, मंत्रीगनपनिस्के भोकसुनाव, माहाबिलप यानाव राजा माहारथया थास थेनकलव । थोबेलस माहारथ राजान फयाथे धिर्ज यानाव थव पुत्रपनिस्के बनया बिस्तार डन । थोबेलस बबाजुन आज्ञा दयकुगु डनाव राजकुमारपनिसेन छुं धाय मफयाव हिकु २ जक मिनकावचोन षनाव, माहारथ राजान चित्त धिर्ज याय मफयाव, माहाकस्त चायाव, भुमिस गोल २ तुलाव बिलाप यात । थथे राजानं बिलाप याक षनाव प्रजागनपनिसेन सह याय मफयाव,

³⁴ भचा लिपा

तवफसन³⁵ कयाव कलिलमा³⁶ गोलतुवथ्यं भुमिस
 गोल २ तुलाव, नाना प्रकारन बिलाप यानवचोन ।
 थथिन औसरस मंत्री छम्हसेन माहासत्व
 राजकुमारया मतुक आदिपं तिलहिल आभरन सकतां
 जोनाव अनेग तरहन बिलाप यानाव लस वयावचोन
 बेलस माहामंडप धाया फलेचास सकल लोक
 मुनाव, नानामाथन बिलाप यानावचोनगु, हनं
 माहारथ राजान अतिनं सोक यानावचोनगु षनाव,
 भतिनि धिर्ज बियका धक भालपाव, तिसा वसत
 सकतां छषे तयाव, राजाया थास वयाव बिनति यात
 । ‘भो माहाराज, धिर्जया २, माहासत्व राजकुमारजा
 दनि थुका, थुकियागु बिस्तार जिपनिसेन बिनति
 याय, राजकुलसनि लिहा बिज्याहुनि नुयो, येकांतन
 बिनति याय’ धक हेयकाव राजायात धिर्ज बि

१८८

यावचोन । थनंलि हनं मेवम्ह मंत्रि छम्ह अतिनं
 बिलाप यानाव, म्हस नाल भेतलन किचकाव,
 नानामाथन माहासत्वयागु गुन लुमनकाव बिलाप
 यानाव वव षनाव राजान आज्ञा दयकल, ‘भो मंत्रि,
 छपनिसेन जित हेयके मुम्वाल, सकतां जिनसिय धुन

³⁵ तसकं वःगु फय्

³⁶ केरामा

। परंतु बनया बिस्तार जिन मसियानि, गथे षव सत्यथे कने माल' धक आग्या दयकुगु डनाव थ्वम्ह मंत्रिन बनया बिस्तार सकतां बिनति यात, 'भो माहाराज, छु याय, बिनास्कारनसजा प्रान तोलतुगु मषु । गथे धालसा, संसारया कारनस व्याघ्रियाके करुना तयाव सत्वप्रानी उधार याय निमिर्तिन परउपकारस मन तयाव, थ्व धुया मचा बुवगु सरीरन नसा मालवने मफयाव, अति दुर्बल सरिर जुयाव, पित्याकन दाह जुयाव, थव मचात थमनं नयथे २ सनावचोन षनाव, थ्व धुयाके करुना तयाव, थ्वया मचात रक्षा याय निमिर्तिन थवथ्व थमन पर्वतन कुतिन वयाव थवगु आत्मा त्याग यानाव बिज्यात । भो माहाराज, छु याय, जिपनि मुख अग्यानिपनि मनसजा भिजिस्त चेत बियया कारनस ग्यान केनाव थओजक मोक्ष पद लानाव वन धयाथ्य चोन थुका । छलपोलसेन बिचाल यानाव स्वसे बिज्याहुने । भो माहाराज, थ्वम्ह करुनामयया महिमा गनत बिनति याय' धक नानामाथन बिनति याक षनाव माहारथ राजा जुलसां हा चानाव बियागु सिमा गोलतुवथ्यं गोलतुलाव मुर्छा जुयाव वनं । थनंलि राजा मुर्छा जुवगु षनाव मंत्रिपनि सकलें हाहाकार यानाव, हता २ सनं सीतलगु लष हयाव राजाया म्हस हाहा यानाव बिल ।

हनं लष तोनकाव चेत दयकाव नानामाथन धिर्ज
 बियाव अनेग तरहन बिनति यात, 'भो माहाराज,
 छलपोलसेन अमथे बिलाप यानान थ्व
 राजकुमारपनिसेन गथे सह यायु, हनं राजकुलस
 बिज्यानावचोनम्ह माहारानिन थुगु समाचार
 सिलनाव गथे जुयु' धक नानामाथन धिर्ज बियाव
 बिनति याकगु डनाव राजाया मनसं षव मषा धक
 भालपाव फयाथ्य धिर्ज यानाव मनस भालपु, 'आव
 छु याय, जि प्रान व समान जुयावचोनम्ह काय
 पापिष्ट बन राक्षसन मोचकल । हनं सजीव
 जुयावचोनपिं पुत्रपनिसेन किजाया सोकन अविमान
 चायाव प्रान त्याग यायफव' धक भालपाव ।
 माहाप्रनाद, माहादेव निम्हसया प्वाल स्वयाव
 फयाथ्य धिर्ज बियाव धाल, 'भो पुता माहाप्रनाद,
 माहादेव, बिलाप यायेमते, छान धालसा किजान
 तोलताव वन ध्यान छपनि गथ्यतं जुलनाव जि छु
 गति जुयु' धक नामाथन धिर्ज बियाव राजकुमारपनि
 निम्हं सहित यानाव माहारथ राजा प्रभिति सकल
 लोकपनि मुनकाव राजकुलस लिहा बिज्यात ॥ ॥
 थनंलि राजकुमारपनि निम्हं मामया दर्शन याय धक
 अंतपुरस वनबेलस माहासत्व राजकुमार मषनाव,
 गथे मचा तनम्ह किसि हावथ्यं हालाव, नाना
 प्रकारन गुनवर्ण यानाव बिलाप यात । थोबेलस

मामन बिलाप याक षनाव राजकुमारपनि निम्हं
अति सोक यानावचोन षनाव, पुरोहितपनिसेन
माहारानियात धि

१८९

र्जबोध बियाव बिनति यातं, 'भो माहारानि,
छलपोलसेन अमथे बिलाप यानान गथे जुयु ।
विसेषनं थ्व दयावचोनपनि राजकुमार निम्हं किजाया
बिरहन गथेतं जुयाव वनसा गथे जुयुगु षव' धक
नानामाथन बिनति यानावचोन षनाव रानिया मनस
षव मषा धक भालपाव फयाथे धिर्ज यानाव पुत्रपनि
निम्हसयां प्वाल स्वयाव आज्ञा दयकल, 'भो पुता
माहाप्रनाद, माहादेव, किजा माहासत्व गथे जुयाव
फुत' धक मामन धावगु बचन डनाव राजकुमारपनि
निम्हसयां मिषान षोबि धारा २ हायकाव, हिहि जक
मिनकाव बनया बिस्तार थथेअथे धक छुं धाय
मफयाव, तओचोतन बिलाप जुयावचोन षनाव
रानिया मनस अतिनं करुना चायाव आज्ञा दयकल,
'भो पुतापनि, धिर्ज या २ हतास चायेमते, बिलाप
जक यानागुलिन शरिर अतिनं गनाववन । थोतेया
कारनस अति बिलाप यायमते' धक मामन धावगु
बचन डनाव राजकुमारपनिसेन फयाथे धिर्ज यानाव
किजा माहासत्वया मकुत आदि तिलहिल सकतां
न्हेवने तयाव लाहात हाजलपाव बिनति यात, 'भो

मातापिता, छु याय, किजा माहासत्वया महिमा
गनत विनति याय । भो माता, न्हापां जिपनि स्वम्ह
बनस म्हिताव, स्वान थ्वयाव दुहा ववं २ दुर
बनांतरस थेनाव तओधन जोलस धु छम्हसया मचा
बुवगु न्हसन्हु तिनि दयावचोन । थोबेलस थ्वम्ह
ब्याघ्रियाके करुना तयाव 'थोपनिस आहारा छु षव'
धक धावगु डनाव जि

पनिसेन धया, 'भो किजा, सिंह, सादुर, ब्याधु, भालु
थोपनिस आहाराजा मांस विनांन मेवता मनव' धक
धया । थोबेलस किजाया मनस थ्व धुयाके अति
करुना तयाव नानामाथन खल्हात । थोबेलस जि
मनस ग्यानापुसे वयाव दाजुकिजा स्वम्हं लिहा वया
। थोबेलस चिभायभु³⁷ थेनकाव जिपनिस्त धाल, 'भो
दाजुपनि, जिजा मषुथे जुल । छान धालसा मामयात
धक तयावतयागु स्वान, सिसाफल काय लोलमन ।
जि थथ्यं वनाव कयाव वय, छपनि बुलुहुन
वनावचोनहुनि' धक धावया निमिर्तिन जिपनि मनस
'षव ज्युं' धक भालपाव लनावचोना । थोबेलस
जिपनि मुख्र यानाव, थओ ऐकांतन लिहा वनाव थो
धुयात मांस दान बिल षनिं । भो माता, थथिनम्ह
करुनाया आत्मा जुयावचोनम्हया महिमा गनत

³⁷ भतीचा

बिनति याय' धक माहाप्रनादनं, माहादेवनं बिनति याकगु बचन डनाव राजसभास चोन राजा रानि प्रभिति, सकल प्रजालोक प्रभिति सकलें आसार्य चाव । मतुक आदि तिलहिल सकतां षनाव हाय २ माहासत्व धक गुनवर्ण यानाव मायान पीदलपाव नाना प्रकारन बिलाप यानाव धाल, 'हाहा दैव, थथिन प्रान व समानम्ह पुत्रन थथिंगु वनस गुगु कस्त नयाव प्रान तोलतल षे' धक माया लोलमनके मफयाव ... बिलाप यानावचोन । थुगुलि प्रकारन विपरित जुयाव सकल मंत्रि, काजि, भारादार प्रभिति, प्रजालोकपनि सकलया मनसं सो

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क संतापन पीदलपाव बिलाप जक यानावचोन षनाव राजपुरोहितन नाना पुरानादि सास्त्रस चोनगु महिमा कनाव, 'थो संसार धाया पदार्थ अनित्य थुका, थोतेया कारनस गोम्ह ग्यानि जुयावचोनम्ह माहासत्व राजकुमारन देह तोलताव बिज्यात । छन्हुया दिनस भिजि सकलें वने मानिगु सरिर थुका' धक नानामाथन ईतिहास कथा कनाव धिर्जबोध बिवगु डनाव राजा रानि प्रभिति सकल सभालोकन फयाथे धिर्ज यानावचोन । थोबेलस ग्वम्ह बुधिवंत माहारथ राजान फयाथे धिर्ज यानाव पुरोहितयात आग्या दयकल, 'भो गुरु, अमथे

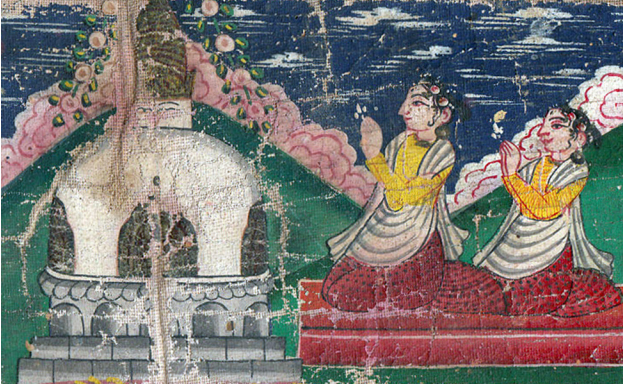
जुलनाव जि कायया अस्ति बन्नांतरस वानाव तय
 अजोग्य, अस्ति प्रतिस्था यात वने । थुकियात विधि
 बिधान गथे २ माल' धक आज्ञा दयकुगु डनाव गुरु
 पुरोतिपनिसेन विनति यात, 'भो माहाराज, थथिनम्ह
 बोधिसत्वया अस्ति प्रतिस्था यायत विनां सुवर्णया
 चैत्य आदिपं नाना प्रकारया छत्र, धोज, प्रताप,
 चामल,³⁸ वज्र, घंथ³⁹ आदिपं सकतां तयार याय
 माल' धक विनति याकगु डनाव मंत्रिगनपनि
 सलताव आग्या दयकल । 'भो मंत्रि, आव छु याय,
 माहासत्व राजकुमारया अस्ति प्रतिष्ठा यात वनेयात
 सुवर्ण चैत्य आदिपं मालको सामाग्नि तयार यानाव
 बिब' धक आग्या दयकुगु डनाव मंत्रिगनपनिसेन
 तत्कारनं सामाग्री सकतां तयार यानाव बिल ।
 थनंलि माहारथ राजान थओ राजगृहस मालको
 सुद्धसांति यानाव पुरोहित आदि अनेग जोतिक
 पंडितपनि सहित यानाव सुवर्णया चैत्य

आदि जोनकाव, नाना बादे⁴⁰ थातकाव, माहा मंगल
 जात्रा यानाव, समस्त लोक मुनकाव, गंधमान
 पर्वतस वने धक देसन पिहा बिज्यात ॥ ॥ थनंलि

³⁸ च्चाम्व: (याकया न्हियं)

³⁹ गं

⁴⁰ बाजं



गंधमान पर्वत थेनकाव माहासत्व राजकुमारन प्राण
 तोलतु थास थेनकाव सोकबेलस अस्ति जक
 गोलमुनाव तल । बाकि भेतल सहित किनावचोन,
 बपिया बाला समेतं केस आदि चिचा थनावतवगु
 षन । हनं पर्वतया चोकान कुतिन वयाव धुया थास
 जुतववगु साय दयावचोनगु षन । थुगु प्रकारन नाना
 रंगया बिस्तार षनाव माहारथ राजा सत्यबति रानि
 प्रभिति सकल मंत्रि, काजि, भारादार प्रजालोकपनि
 सकलसेनं चित्त बोध याय मफयाव थुगु गंधमान
 पर्वत नापं कंपमान जुयकं नाना प्रकारन बिलाप
 यात । गथे धालसा, 'हे राजकुमार, छथिनम्ह रतन
 थथिनगु वनस वयाव गथे प्राण तोलतावचोना, आव
 छन प्वाल गन वनाव सोलवने' धक नानामाथन

बिलाप यायां षोय मफयाव मुर्छा जुयाव वन । थुगु
 प्रकारन रानि मुर्छातु जुयाव वन षनाव पुरोहितन
 जुलसां सीतलगु जल हयाव, लष तोनकाव, चेत
 दयकाव राजा आदिपं सकल लोकपनिस्तं धिर्ज
 बियाव राजायाके विनति यात, 'भो माहाराज,
 छलपोलसेन अमथे बिलाप यानान थ्व राज्य गथे
 जुयु' धक ज्ञानगुनया ख कनाव राजा रानि प्रभिति
 सकल लोकयातं बोध यानाव तल । थनंलि माहारथ
 राजाया मनस ज्ञानया भेद सियाव थ

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वथ्य थमनं धिर्ज यानाव अस्ति दकों गोलमुनाव
 अस्तधातु, नवरत्न चतुषस्ति बिहि तयाव सुवर्णया
 चैत्यन तोकपुयाव छत्र, धोज, प्रताप, चामल आदि
 बोयकाव गुगु थानस माहासत्व राजकुमारन प्रान
 तोलतल, उगु थास चैत्य थापना यानाव, विधि
 बिधान थे होमादि कर्म यानाव, प्रतिष्ठा यानाव,
 नाना तिर्थया लषन सनान यातकाव, श्रीखंदन लेपन
 यानाव, अनेग सुगंध स्वान मालान कोषायकाव,
 धुपदिप नैबदे ईत्यादि दोहलपाव, नानामाथन पुजा
 याय धुनकाव, नामाकर्म यानाव ॐनमोबुद्ध चैत्य
 धक नामकर्म यानाव तल । भो साक्यराज, थोबेलसं
 निस्यं ॐनमोबुद्ध चैत्य धक नाम प्रसिद्ध
 जुयावचोनगु थुका । थनंलि मालको कर्मकृया सकतां

धुनकाव माहारथ राजा प्रभिति सकल लोकपनि
मुनाव गंधवतिपुरस लिहा वयाव पुत्रया नामन दान
पुंन्य यानाव, दुख सकतां लोलमनकावचोन जुल ।
थनंलि कारांतस दैवया सजोगन माहारथ राजा,
सत्यवति रानि, माहाप्रनाद, माहादेव प्रभिति सकलें
सोर्गारोहन जुयाव निर्बान पद लानाव वन । हनं थुगु
नमोबुद्ध चैत्य थापना यानागु पुंन्यन सोर्गन बिमान
हयाव अपसरापनिसेन चामलन गायकाव, दिव्यदेह
यानाव स्वर्ग थत यन धक साक्यमुनि भगवानन
आनंद भिक्षु प्रभिति सकल सिक्षगनपनिस्त
नमोबुद्ध⁴¹ नाम प्रसिद्ध जुवगु कारन थथे धक
माहासत्व राजकुमारया पुर्वजन्मया

बिस्तार सकतां आज्ञा दयकल ।



⁴¹ नमुरा